



王振英 刘友道 © 编著

综合英语欣赏

COMPREHENSIVE ENGLISH APPRECIATION



知识产权出版社

全国百佳图书出版单位

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内容提要

全书分 10 个单元,每个单元包括听力理解、口语练习、和名篇阅读赏析三个部分。听力理解材料有对话、讲座、文章及歌曲,口语练习提供真实场景及相关词汇表达,体现实用性、知识性、趣味性及欣赏性。本书兼顾语言学习与作品欣赏,学生既可通过听说读写各项训练学习品味原汁原味的经典语言,提高语言综合能力,又可通过阅读和思考提高英语名篇欣赏水平。

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前 言

本书基于中国矿业大学(北京)为非英语专业研究生开设的“硕士生基础英语”系列课程之一的“综合英语”多年的讲义改编扩充而成。本书特点在于“综合”和“欣赏”。“综合”在于其内容涵盖听、说、读三部分,而且每个单元设有写作练习。“欣赏”在于所选阅读篇章全部是现当代英美名篇,题材和体裁多样,多数篇章和作者对于中国学习者耳熟能详,容易吸引学习者兴趣,从而有利于提高学习者英语水平和名篇欣赏能力。

全书分 10 个单元,每个单元分为三个部分,结构如下:

第一部分:听力活动(Listening Activities)。包括三个部分:

Section 1 长对话和短对话。内容多为日常生活及校园学习话题,题型与全国大学英语六级考试相仿,多为选择题。

Section 2 短文听力。内容为精美小品文和学术讲座。题型设计多样,有填空、填表、回答问题、复述大意、补写提纲等。

Section 3 英文歌曲。所选曲目均为经典或当前流行的歌曲。题型为歌词填空。

第二部分:口语活动(Oral Activities)。该部分提供真实场景及相关词汇表达,练习形式多样,有讨论、辩论、采访等。听力和口语内容体现实用性、知识性、趣味性及欣赏性。

第三部分:名篇阅读赏析(Reading for Appreciation)。该部分精选英美现当代著名散文、诗歌、小说和演讲辞,通过语篇阅读、作者及相关背景介绍、生词短语注解、名句名段欣赏、思考讨论问题、写作拓展等引导学习者理解和赏析英语经典篇章。这些经典篇章语言优美,内容积极向上,在一定程度上代表了英语散文、小说、诗歌、演讲的风格和特点,为学习者提供丰富的文学、历史、政治、经济、宗教、文

化等背景知识,同时丰富的语境便于学习者拓展词汇量,增强语感,并在思想上对学习者正确引导,使他们陶冶情操,树立正确的人生观和价值观。

本书兼顾语言学习与作品欣赏,学习者既可通过听说读写各项训练学习品味原汁原味的经典语言,提高语言综合能力,又可通过阅读和思考提高英语名篇欣赏水平。

本书在选编材料的过程中参考了一些优秀的听力、口语和阅读教材以及相关书籍和杂志,编者对参考文献中列出的所有作者和编者表示衷心的感谢。部分选编内容未能与版权人取得联系,敬请谅解!如您对此有任何疑问,以及内容编写方面的疏漏和不当之处,请与编者联系。

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Unit 1

Three Days to See

I. Listening Activities

Section 1 Long Conversation

Listen to the conversation between a woman and a shop assistant.

Choose the best answer to each of the following questions.

1. What sort of mobile phone is the woman looking for?
 - A. The one to make phone calls.
 - B. The one to access the internet.
 - C. The one to send text messages.
 - D. The one with all the above-mentioned functions.
2. What colors of mobile phone does the shop have?
 - A. White and blue.
 - B. Red and blue.
 - C. White and pink.
 - D. Red and pink.
3. What doesn't the shop assistant mention about the function of mobile phones?
 - A. Keeping track of the calls received.
 - B. Clock function.
 - C. Voice and speed dialing.
 - D. Taking pictures.
4. What does the shop assistant remind the woman of at last?
 - A. Getting the receipt.

- B. The catalogue with information of the mobile phone accessories.
- C. Getting the change.
- D. Mobile phone accessories.

Section 2 Passage

A) *Listen to the passage and complete the chart with numbers.*

If the world were a village of 100 people							
Asians		Europeans		Western Hemisphere		Africans	
female				male			
white				non-white			
Christian				non-Christian			
homosexual				heterosexual			
substandard housing				unable to read			
suffer from malnutrition				near death			
near birth				college education			

B) *Listen to the passage again and fill in the blanks with the missing words.*

If you (1) _____, you are more blessed than the millions who will not survive this week. If you have never experienced (2) _____, you are ahead of 500 million people in the world. If you (3) _____, you are richer than 75% of this world. If you (4) _____, you are among the top 8% of the world's wealth. If (5) _____, you are very rare, even in the United States and Canada.

Someone once said: what goes around comes around. So...

Work like (6) _____.
Love like (7) _____.
Dance like (8) _____.
Sing like (9) _____.
Live like (10) _____.

Section 3 Song

Listen to the song and fill in the blanks with the missing words.

Never Had a Dream Come True

S Club 7

Everybody's got something they had to (1) _____
One regret from yesterday that just seems to (2) _____ with time
There's no use lookin' back or wonderin'
How it could be now or might have been
Oh, this I know, but still I can't find ways to (3) _____

I never had a dream come true
Till the day (4) _____
Even though I (5) _____ that I moved on
You'll always be my baby
I never found (6) _____
You're the one I (7) _____ each day
And I know no matter where life (8) _____
(9) _____ will always be with you.

Somewhere in my memory, I lost all (10) _____
And tomorrow can never be
'Cause (11) _____ is all that fills my mind
There's no use looking back or wondering
How it could be now or might have been
Oh, this I know, but still I can't find ways to (12) _____

You'll always be the dream that fills (13) _____

Yes you will, say you will, you know you will, oh baby!

You'll always be (14) _____ I know I'll never forget!

There's no use looking back or wondering

Because love is a (15) _____ and funny thing

No matter how I try and try, I just can't say goodbye!

No, no, no, no!

II. Oral Activities

Work in groups of four or five. Imagine there is a miracle store that actually sells the commodities shown in the table below. The owners of this store, however, only stock the items if they are convinced there is a demand. Please choose three items you want to buy, and try to find for each at least three other "buyers", that is, other students who have also chosen it. Mark the names of the other students in the appropriate column; if four people want an item, this is enough "demand" to justify the owners of the store acquiring the stock. The aim is to get the owners to stock all the items you have chosen, so persuade the others to buy the same items as you.

Name of commodity	the Second buyer	the Third buyer	the Fourth buyer
More free time			
An automatic house-cleaning robot			
Popularity			
A job that involves travel abroad			
Fame			
Attractive appearance			
A perfect figure			
More excitement in my life			
Perfect health			
A talent for making money			
More patience and persistence			

III. Reading for Appreciation

Three Days to See

Helen Keller¹

All of us have read thrilling stories in which the hero had only a limited and specified time to live. Sometimes it was as long as a year; sometimes as short as twenty-four hours. But always we were interested in discovering just how the doomed man chose to spend his last days or his last hours. I speak, of course, of free men who have a choice, not condemned criminals whose sphere of activities is strictly delimited.

Such stories set us thinking, wondering what we should do under similar circumstances. What events, what experiences, what associations should we crowd into those last hours as mortal beings? What happiness should we find in reviewing the past, what regrets?

Sometimes I have thought it would be an excellent rule to live each day as if we should die tomorrow. Such an attitude would emphasize sharply the values of life. We should live each day with a gentleness, a vigor, and a keenness of appreciation which are often lost when time stretches before us in the constant panorama of more days and months and years to come. There are those, of course, who would adopt the Epicurean motto of "Eat, drink, and be merry", but most people would be chastened by the certainty of impending death.

In stories the doomed hero is usually saved at the last minute by some stroke of fortune, but almost always his sense of values is changed. He becomes more appreciative of the meaning of life and its permanent spiritual values. It has often been noted that those who live, or have lived, in the shadow of death bring a mellow sweetness to everything they do.

Most of us, however, take life for granted. We know that one day we must die, but usually we picture that day as far in the future. When we are in buoyant health, death is all but unimaginable. We seldom think of

it. The days stretch out in an endless vista. So we go about our petty tasks, hardly aware of our listless attitude toward life.

The same lethargy, I am afraid, characterizes the use of all our faculties and senses. Only the deaf appreciate hearing, only the blind realize the manifold blessings that lie in sight. Particularly does this observation apply to those who have lost sight and hearing in adult life. But those who have never suffered impairment of sight or hearing seldom make the fullest use of these blessed faculties. Their eyes and ears take in all sights and sounds hazily, without concentration and with little appreciation. It is the same old story of not being grateful for what we have until we lose it, of not being conscious of health until we are ill.

I have often thought it would be a blessing if each human being were stricken blind and deaf for a few days at some time during his early adult life. Darkness would make him more appreciative of sight; silence would teach him the joys of sound.

Now and then I have tested my seeing friends to discover what they see. Recently I was visited by a very good friend who had just returned from a long walk in the woods, and I asked her what she had observed. "Nothing in particular," she replied. I might have been incredulous had I not been accustomed to such responses, for long ago I became convinced that the seeing see little.

How was it possible, I asked myself, to walk for an hour through the woods and see nothing worthy of note? I who cannot see find hundreds of things to interest me through mere touch. I feel the delicate symmetry of a leaf. I pass my hands lovingly about the smooth skin of a silver birch, or the rough, shaggy bark of a pine. In the spring I touch the branches of trees hopefully in search of a bud, the first sign of awakening Nature after her winter's sleep. Occasionally, if I am very fortunate, I place my hand gently on a small tree and feel the happy quiver of a bird in full song. I am delighted to have the cool waters of a brook rush through my open

fingers. To me a lush carpet of pine needles or spongy grass is more welcome than the most luxurious Persian rug. To me the pageant of seasons is a thrilling and unending drama, the action of which streams through my finger tips.

At times my heart cries out with longing to see all these things. If I can get so much pleasure from mere touch, how much more beauty must be revealed by sight. Yet, those who have eyes apparently see little. The panorama of color and action which fills the world is taken for granted. It is human, perhaps, to appreciate little that which we have and to long for that which we have not, but it is a great pity that in the world of light the gift of sight is used only as a mere convenience rather than as a means of adding fullness to life.

If I were the president of a university I should establish a compulsory course in "How to Use Your Eyes." The professor would try to show his pupils how they could add joy to their lives by really seeing what passes unnoticed before them. He would try to awake their dormant and sluggish faculties.

Perhaps I can best illustrate by imagining what I should most like to see if I were given the use of my eyes, say, for just three days. And while I am imagining, suppose you, too, set your mind to work on the problem of how you would use your own eyes if you had only three more days to see. If with the on-coming darkness of the third night you knew that the sun would never rise for you again, how would you spend those three precious intervening days? What would you most want to let your gaze rest upon?

I, naturally, should want most to see the things which have become dear to me through my years of darkness.

...

On the first day, I should want to see the people whose kindness and gentleness and companionship have made my life worth living. First I should like to gaze long upon the face of my dear teacher, Mrs. Anne

Sullivan Macy, who came to me when I was a child and opened the outer world to me. I should want not merely to see the outline of her face, so that I could cherish it in my memory, but to study that face and find in it the living evidence of the sympathetic tenderness and patience with which she accomplished the difficult task of my education. I should like to see in her eyes that strength of character which has enabled her to stand firm in the face of difficulties, and that compassion for all humanity which she has revealed to me so often.

I do not know what it is to see into the heart of a friend through that “window of the soul”, the eye. I can only “see” through my finger tips the outline of a face. I can detect laughter, sorrow, and many other obvious emotions. I know my friends from the feel of their faces. But I cannot really picture their personalities by touch. I know their personalities, of course, through other means, through the thoughts they express to me, through whatever of their actions are revealed to me. But I am denied that deeper understanding of them which I am sure would come through sight of them, through watching their reactions to various expressed thoughts and circumstances, through noting the immediate and fleeting reactions of their eyes and countenance.

...

How much easier, how much more satisfying it is for you who can see to grasp quickly the essential qualities of another person by watching the subtleties of expression, the quiver of a muscle, the flutter of a hand. But does it ever occur to you to use your sight to see into the inner nature of a friend or acquaintance? Do not most of you seeing people grasp casually the outward features of a face and let it go at that?

For instance, can you describe accurately the faces of five good friends? Some of you can, but many cannot. As an experiment, I have questioned husbands of long standing about the color of their wives' eyes, and often they express embarrassed confusion and admit that they do not know. And, incidentally, it is a chronic complaint of wives that their

husbands do not notice new dresses, new hats, and changes in household arrangements.

The eyes of seeing persons soon become accustomed to the routine of their surroundings, and they actually see only the startling and spectacular. But even in viewing the most spectacular sights the eyes are lazy. Court records reveal every day how inaccurately “eyewitnesses” see. A given event will be “seen” in several different ways by as many witnesses. Some see more than others, but few see everything that is within the range of their vision.

Oh, the things that I should see if I had the power of sight for just three days!

...

Notes:

1. Helen Keller (1880 – 1968): an American author, political activist, and lecturer, the most famous handicapped person in the world. A severe fever at age 19 months left Keller blind and deaf and barely able to communicate. At age six Keller met Anne Sullivan, the tutor who taught Keller the alphabet and thereby opened up the world to her. Keller became an excellent student and eventually attended Radcliffe College, where she graduated with honors in 1904. Helen Keller was the first deaf blind person to earn a Bachelor of Arts degree. While at Radcliffe she wrote an autobiography, *The Story of My Life* (1902), which made her famous. Her many later books included *The World I Live In* (1908), *Out of the Dark* (1913), and 1938’s *Helen Keller’s Journal*. In later life Keller became an activist and lecturer, sometimes in support of the blind and deaf, and sometimes for causes including Socialism and women’s rights. She also founded and promoted the American Foundation for the Blind. During her lifetime Keller was regarded as one of America’s most inspirational figures. In 1964, she was awarded the Presidential Medal of Freedom, one of the United States’ two highest civilian honors.

New Words

doom <i>v.</i>	to make sb. /sth. certain to fail, suffer, die, etc. 注定失败、死亡等
condemn <i>v.</i>	to show or suggest that sb. is guilty of sth. 证明有罪
sphere <i>n.</i>	an area of activity 范围;领域
delimit <i>v.</i>	to decide what the limits of sth. are 限定
panorama <i>n.</i>	全景
Epicurean <i>adj.</i>	享乐主义的
motto <i>n.</i>	箴言,座右铭
chasten <i>v.</i>	to make sb. feel sorry for sth. they have done 使内疚,使懊悔
impending <i>adj.</i>	(usu. of an unpleasant event) that is going to happen very soon 即将发生的,迫在眉睫的
mellow <i>adj.</i>	soft, rich and pleasant 醇香的,甘美的
buoyant <i>adj.</i>	cheerful and feeling sure that things will be successful 愉快而充满信心的,乐观的
vista <i>n.</i>	a beautiful view 景色;景观
listless <i>adj.</i>	having no energy or enthusiasm 无精打采的,没有活力的
lethargy <i>n.</i>	the state of not having any energy or enthusiasm for doing things 无精打采,冷漠
manifold <i>adj.</i>	of many different types 多种多样的
impairment <i>n.</i>	loss 缺陷,障碍,损伤
hazily <i>adv.</i>	not clearly because of a lack of memory 模糊地;记不清地
incredulous <i>adj.</i>	not willing or not able to believe sth. 不肯相信的,表示怀疑的
symmetry <i>n.</i>	the exact match in size and shape between two parts of sth. 对称
birch <i>n.</i>	白桦树,桦树

shaggy <i>adj.</i>	(of hair, fur, etc.) long and untidy 蓬乱的
bark <i>n.</i>	the outer covering of a tree 树皮
quiver <i>n.</i>	an emotion that has effect on your body; a slight movement in part of your body 强烈感情;微颤;抖动
brook <i>n.</i>	a small stream 小溪
lush <i>adj.</i>	(of plants, gardens, etc.) growing thickly and strongly in a way that is attractive 茂盛的,草木繁茂的
spongy <i>adj.</i>	soft and able to absorb water like a sponge 海绵似的
Persian <i>adj.</i>	波斯的
pageant <i>n.</i>	spectacle, something considered as a series of interesting and different events 壮观,盛会
unending <i>adj.</i>	seeming to last forever 无尽的;源源不断的
dormant <i>adj.</i>	not active now but able to become active in the future 休眠的;暂停活动的
sluggish <i>adj.</i>	moving, reacting or working more slowly than normal 缓慢的,懒洋洋的
intervene <i>adj.</i>	to happen in a way that delays sth. 干扰;阻碍
compassion <i>n.</i>	a strong feeling of sympathy 同情,怜悯
detect <i>v.</i>	to discover or notice sth. 发现;查明
fleeting <i>adj.</i>	lasting only a short time 短暂的;闪现的
countenance <i>n.</i>	a person's face or their expression 脸色,面部表情
subtlety <i>n.</i>	the quality of being subtle 细微;巧妙
flutter <i>v.</i>	to move lightly and quickly 挥动,颤动
standing <i>n.</i>	length of time that sth. has existed 持续时间
chronic <i>adj.</i>	constant, lasting for a long time 长期的,慢性的
eyewitness <i>n.</i>	a person who has seen a crime, accident, etc. and can describe it afterwards 目击者;见证人

Useful Expressions

go about sth. : continue to do sth. , keep busy with sth. 继续做某事, 忙于某事物